

successive, not contemporaneous. The custom is due to the Vedic notion that every virgin contains a demon who leaves her with the nuptial blood, causing some risk to her husband. Hence a maiden was married to a man who was to disappear after a few hours, having incurred the risk.¹ Here, then, we have a case of aberrant mores due to a superstitious explanation of natural facts. Polygamy of the second form above defined is limited by cost. Although polygamy is allowed under Mohammedan law, it is not common for a Mohammedan to have more than one wife, on account of expense and trouble. Lane estimated at not more than one in twenty the number of men in Egypt, in the first half of the nineteenth century, who had more than one wife. If a woman is childless, her husband may take another wife, especially if he likes the first one too well to divorce her.² That is to say, polygamy and divorce are alternatives. Other authorities state that polygamy is more common and real amongst Mohammedans than would appear from Lane's statement. In the cities of Arabia more than one wife is the rule, and the Arabs in Jerusalem take three or four wives as soon as they have sufficient means. The poorest have at least two.³

367. Consistency of the mores tinder polygamy or polyandry. When the life conditions, real or imagined, produce polygamy, monogamy, or polyandry, all the mores conform to the one system or the other, and develop it on every side. All the concepts of right and wrong — rights, duties, authority, societal policy, and political interest — are implicit in the mores. They must necessarily all be consistent. A Nair woman is no more likely to overstep the mores of her society than an English

woman is to
 overstep the mores of hers. "The relations
 between the sexes
 in Malabar are unusually happy." ⁴ Tibetan men
 are said to
 be courteous to women.⁵ Tibetan women like
 polyandry. They
 sneer at the dullness and monotony of monogamic
 life.⁶ Thus
 the ethics follow the customs.

¹ Zimmer, *Altind. Leben*, 313; JASB, II, 316, 319; JAI, XII, 291.

² Lane, *Modern Egyptians*, I, 274. Cf. Snouck-Hurgronje, *Mekka*, II, 106 ff.

³ Hauri, *Islam*, 135. * ⁵ Rockhill in *17. S. Nat. Mits* ^ 1893, ^77-

* *Madras Gov. Mus.* ^ III, 229. ⁶ Bishop, *Among the Thibetans**92.